AN INTRODUCTION

TO THE

GRAMMAR OF THE KUI OR KANDH LANGUAGE.

BY

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LATE DEPUTY TRANSLATOR, GANJAM AGENT'S OFFICE.

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PREFACE TO THE SECOND EDITION.

MR. LINGUM LETCHMAJEE'S *Introduction to the Kondh Grammar* originally appeared in the year 1853 in the pages of the *Calcutta Christian Observer.* It has been out of print for many years; and as it was the only existing attempt at a systematic account of an important, but little known, form of speech, the Government of Bengal, having obtained Mr. Letchmajee's permission, resolved to reprint it.

In the original edition all Kui words were printed in the Oṛiyā character, and advantage has been taken of the present opportunity to give them instead in the Roman character, and also to bring the general arrangement of the whole work into greater harmony with modern grammars of other Indian languages.

The task of preparing the edition for the Press was entrusted to my hands, and I have found it an interesting and instructive labour. Mr. Letchmajee promised to revise the proof-sheets, but I learned with much regret that he died while the work was in the Press, and never saw them.

The task of revision was then most kindly undertaken by the Reverend Father J. M. Descombes, Catholic Priest of Śurada, in the Ganjam district. The present pages owe much to this gentleman's assistance, and the result is practically a new work. Numerous mistakes have been corrected, and a large number of examples of the use of the various

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forms have been added. These have been incorporated by me in the various places where they were required, so that it must be understood that while my hearty thanks are due to Father Descombes for his help, I am responsible for any errors that may appear.

The present work is only a grammar. It contains no reading lessons or vocabulary. For these the student is referred to Major J. M. D. Smith's *Practical Handbook of the Khond Language*, which gives all that can be required in that direction.

GEORGE A. GRIERSON.

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AN INTRODUCTION

TO THE

KUI OR KANDH GRAMMAR.

(Published by the Author in 1853.)

Of all the gifts which mankind have received from their benevolent Creator, the power of speech is the most useful and the most valuable: it not only elevates man above the brute-creation, as Cicero justly observes:—"*Ac mihi quidem videntur homines, cum multis rebus humiliores et infirmiores sint, hac re maxime bestiis præstare, quod loqui possunt,*" but is also most essential to his living. "It is obvious, then," says Doctor Blair, "that writing and discourse are objects entitled to the highest attention." The first thing, therefore, that ought to be kept in view, when our object is to civilize a people barbarous, isolated, and unconnected with the rest of the human race, as the Kandhs are, is the cultivation and improvement of their language: in proportion as this is done, the people will be civilized.

Since the Kandhs have been known to the British functionaries resident in India, more particularly to those who have had to exercise a direct control over them, they have been considered objects of philanthropic contemplation; their savage rites, their rustic manners, and their simple mode of living have attracted the attention of many a philanthropist. After the cursory tour of the Hon'ble Mr. Russell, Colonel (then Captain) Campbell, c.b., was invested with control over them, in order

to put an end to the most shocking rites of human sacrifice and female infanticide. Shortly after this, Captain Macpherson, with enlarged powers, succeeded him. It is just to observe that, as the districts of Gumsur and Surādā, bordering on the savage country, were then only just ceded, neither of these indefatigable officials had time to turn his thoughts to the moral improvement of the Kandhs.

Fortunately for the Kandhs, at the end of Captain Macpherson's agency, the administration of the Kandh affairs was again entrusted to Colonel Campbell, C.B. It is to him that the succeeding generations of the Kandh population will be bound in grateful obligation, for it was he who first brought the object of fixing their language to the notice of the Madras Government.

The labours of Captain J. P. Frye have already laid the foundation of this work by a series of publications; but it is to be lamented that ill-health compelled him to leave India, and that consequently his undertaking has been left in an imperfect state. A Grammar of the Kandh language has long been a desideratum, and would have been more welcomed by the public from his hands.

Much need not be said of a work of this nature, since its utility will be manifest to those who are engaged in the arduous duties of abolishing the rites of human sacrifice and female infanticide, and to whom the acquisition of this language is most essential. Very few have yet learnt the language, and consequently few are able to judge of its antiquity, simplicity and fulness in a philological point of view. It will be strange to observe that the language of the Kandh country, though bordering on the hill zamīndārīs in the Ganjam district, does not bear the least resemblance to that of these near neighbours. Although Oṛiyā may boast much of being derived from the copious,

energetic, and harmonious Sanskrit, it falls short, when we compare it with the Kui language, with respect to regularity. There are some anomalies in the Oṛiyā language,—far exceeding the bounds of our present undertaking to notice here—which do not exist in that of the Kandhs.

I have always thought that this language is a corruption of, or the primitive Telugu itself. In support of this opinion some arguments might be adduced; but as my object is to be as brief as possible, I shall content myself with pointing out the similarity that exists between many of the Kui and Telugu words. To notice all the grammatical similarities of the two languages would occupy more space than is intended for this introduction.

The following is a comparative list of a few of the vocables of the two languages :—

Telugu.	*Kui language.*		
	Bōd and Gumsur dialect.	Chinna Kimedi dialect.	English meaning.
Ālu	Āli	Āli	a woman or a wife.
Illu	Iḍḍu	Illu	a house.
Īru	Īru	Īru	you.
Kannu	Kan	Kan	an eye.
Mrānu	Mrānu	Mrānu	a tree.
Mīnu	Mīnu	Mīnu	a fish.
Pālū	Pāḍu	Pālu	milk.
Pallu	Paḍḍu	Pallu	a tooth.
Tala	Tlavu	Tlavū	the head.
Vāru	Ēvāru	Ēvaru	they.

The idiom also of this language is the same as that of the Telugu: in a word, we may translate a Telugu passage into it, rendering word for word.

The acquirement of the Kui language is not difficult; but it must at the same time be acknowledged that without having a previous knowledge of Telugu, or at least of Oṛiyā, it cannot be mastered within a twelvemonth.

It contains, of course, words sufficient to express the ideas which mankind have in the infant state of civilization; but as it is now come under cultivation, it may, in the course of a few years, be made, by improvement, as copious as any of the known languages.

That poetry is anterior to prose is fully established by the existence of popular ballads and songs in this language.

The mode in which they perform their religious worship, and their propitiatory hymns addressed to their tutelary deities, are all in poetry. They have instrumental as well as vocal music; they sing their amatory ballads to small guitars of one or two strings, which they call *dēkas* in their own language.[1]

As this is the first attempt of this nature in this language, I crave the indulgence of the learned for any blunders which may have escaped my notice, and for any deficiencies which it was not in my power to supply.

---

[1] The Reverend Father J. M. Descombes says, with regard to the above observations, that, with few exceptions, Kandhs have no words to express abstract ideas. For instance, a Kandh does not say 'I am sick,' but 'I have fever,' or 'such and such a pain in such and such a part of the body.' No poetry in the sense of rhyme, or number and measure of syllables, is known among the Kandhs of Ganjam, and their worship is conducted in ordinary prose.

ALPHABET.

The Roman alphabet, as adapted to the Kui language, consists of thirty-four letters, ten of which are vowels and the rest consonants. They are as follows:—

Vowels—a, ā, i, ī, u, ū, e, ē, o, ō.

The **Consonants** are divided into five classes—

(1) Gutturals	...	k,	g,	h,	ṅ,	ḥ.
(2) Palatals	...	ch,	j,	y,	n,[1]	...
(3) Cerebrals	...	ṭ,	ḍ,	ṛ,	ḷ,	ṇ.
(4) Dentals	...	t,	d, r,	l,	n,	s.
(5) Labials	...	p,	b, w *or* v,		m,	...

The usual arrangement observed by the Oriental grammarians has been somewhat altered: that now exhibited follows the order of nature. A separate place has not been allotted to the miscellaneous or *avargya* letters, they being all added to the different *vargas* according to their origin.

The pronunciation of the vowels is the same as in other Indian languages, with the following exceptions:—The short *a* is pronounced like the *a* in "pan" and not as in "America." The short *e* is pronounced like the *e* in "met" and the short *o* like the *o* in "not."

The letter *ā* is always shortened when it is at the commencement or in the middle of a word, and is followed by *i*, *h*, or two or more consonants coming together. Thus, *aī*, not *āī*, I come, though we have *ādi*, thou comest; *aha*, not *āha*; *aṭṭa*, not *āṭṭa*; *sallenju*, not *sāllenju*. When not followed by these letters initial or medial *a* is always long, as in *ānē*. If a word ends in a short *a*, that *a* is lengthened when a termination commencing with a single consonant is added. Thus *viha*, a bundle of straw; plural, *vihāka*.

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[1] I have put no diacritical mark over this letter, which is only used in conjunction with other palatal consonants, and is at once recognised in that position.

The letter *e* is pronounced short at the commencement of a word, provided that it is followed by two or more consonants coming together. Thus, *essē*, but *ēlu*. So also in the middle of a word when followed by two or more consonants coming together, it is pronounced short, provided that it is not immediately preceded by a vowel, in which case it is invariably pronounced long. Thus, *sallenju*, but *vāēnju*. When such a short *e* becomes, owing to declension or conjugation, followed by a single instead of by two or more consonants coming together, it is lengthened. Thus, *lāvenju*, a young man, inflected form *lāvēni*.

The letter *ḥ* is pronounced abruptly, like the Bengali or Oṛiyā *visarga*. When it is followed by a vowel, it is changed to *h*. Thus, *kaḥpa*, to play, but *kahĩ*, I play, or shall play. The sign ~ over the *i* in the last-mentioned word signifies that a nasal sound, like that of the *n* in the French word "bon," is given to the vowel over which it is placed.

There do not appear to be any other peculiarities worthy of notice in Kui orthography.

NOUNS.

The termination *anju* or *enju* indicates the condition or caste of a man. Thus, *rājenju*, a king; *lāvenju*, a young man; *ollenju*, a servant; *saunḍenju*, a distiller; *kumbārenju*, a potter; *sāhibenju*, a gentleman; *kāma-gaṭṭanju*, a coolie; *tonjio-gaṭṭanju*, a merchant; *tezinanju*, a blacksmith. It hence frequently makes verbal nouns: *punanju*, a man who knows; *vēnanju*, the man that hears; *wātanju*, the man that came, and so on.

Gender.—With regard to gender, this language follows the order of nature. Nouns that denote males are masculine; those that denote females are feminine, and the rest are neuter. Nouns ending in *anju* form their feminines in *āri*. Thus, *kāma-gaṭṭāri*, a she-coolie.

Number.—To form the plural from the singular, the following rules should be observed:—

(*1st*) All nouns ending in *enju* form their plurals by changing that syllable to *eṅga*, thus—

Singular.		Plural.
lāvenju,	a young man.	*lāveṅga.*
rājenju,	a king.	*rājeṅga.*
ollenju,	a servant.	*olleṅga.*

(*2nd*) All compound nouns ending in *gaṭṭanju* and all verbal nouns change *anju* to *āru*, thus—

kāma-gaṭṭanju,	a coolie.	*kāma-gaṭṭāru.*
punanju,	a man who knows.	*punāru.*
venanju,	a man who hears.	*venāru.*
ginanju,	a man who does.	*ginīru.*
tinanju,	an eater.	*tināru.*

(*3rd*) Masculine nouns denoting relationship form the plural by adding *ru* to the singular, thus—

Singular.		Plural.
āba,	a father.	*ābāru*.
dāda,	a father's elder brother.	*dādāru*.
koka,	a father's younger brother.	*kokāru*.
āpō,	a son.	*āpōru*.
jāma,	a husband.	*jāmāru*.
māhenja,	a friend.	*māhenjāru*.
sāmdi,	the father of a daughter-in-law.	*sāmdīru*.

(*4th*) Feminine nouns in *āri* change it to *āwi* in the plural, thus—

punāri,	a woman who knows.	*punāwi*.

(*5th*) Other feminine nouns form the plural by adding *ska* to the singular, thus—

āya,	a mother.	*āyaska*.
aṅgi,	a younger sister.	*aṅgiska*.
aṅgo,	an uncle's wife.	*aṅgoska*.
poda,	a mother-in-law.	*podaska*.
baï,	an elder sister.	*baïska*.
āma,	a mother's brother's wife.	*āmaska*.
āsa,	a woman.	*āsaska*.
buḍḍi,	a little girl.	*buḍḍiska*.
kuāli,	a Kui woman.	*kuāliska*.
ḍombāli,	a Panam woman.	*ḍombāliska*.

(*6th*) The plurals of other nouns are formed in various ways:—*1st*, by adding *ṅga* to the singular; thus, *ōḍa*, a goat, makes *ōḍaṅga; kōḍi*, a cow makes *kōḍinga; secondly*, by changing the final into *ṅga;* thus, *kāu*, fruit makes *kaṅga; ūju*, a piece of flesh, makes *ūṅga; thirdly*, by adding *ka* to the singular; thus, *viha*, a bundle of straw, makes *vihāka; paṭē*, a necklace

of beads, makes *paṭēka*. When this termination is affixed to some nouns, of which *ḍu* or *ju* are finals, it changes them respectively into *ṭ* and *s*; thus, *mrāḍu*, a hare, makes *mraṭka*; *sōju*, a sore, makes *sōska*. If the final is a double consonant followed by a vowel, it drops the last letter with the vowel and changes the remaining one, according to the above rules; thus, *paḍḍu*, a tooth, makes *paṭka*.

Exception.—*Vēju*, a piece of wood, has two forms of the plural—*vejugu* and *veska*.

Case.—The whole number of Kui nouns is divided into two classes: those that end in *nju* are of the major or superior class, and all those which terminate in any other letter constitute what is called the minor or inferior class.

The principal cases are the nominative and the genitive or oblique form. The oblique form is that by adding to which the different postpositions the various cases are obtained: it is frequently used for the genitive without any postposition whatever; thus, *lāvēni kṛuha*, the young man's wife.

The oblique form of nouns of the first class is made from the nominative by changing the final *nju* into *ni*; thus, *lāvenju*, a young man, makes in the oblique form *lāvēni*.

The oblique form of those plurals that end in *ṅga* and *ska* is made by adding *ni*; thus, *lāveṅga*, young men, makes *lāveṅgāni*; *āsaska*, women, makes *āsaskāni*.

Those plurals that end in *ru* form their inflection by changing the *ru* into *ri*; thus, *dādāru*, elder brothers, makes *dādāri*.

To make the subject of the cases more plain, we here give an example of a noun of each of the two classes declined with all the cases in both numbers :—

1st Declension.

Lāvenju, a young man.

	Singular.	Plural.
Nom.	*lāvenju,*	*lāvenga.*
Voc.	*ōē lāventi,*	*ōē lāvenga.*
Acc.	*lāvēni, lāvēni-i, -tini,* and sometimes *-ki.*	*lāvengāni*, etc., as in the singular.
Obl.	*lāvēni,*	*lāvengāni.*
Dat.	*lāvēni-taṅgi,-tiṅgi, -ki,* or *-tiki.*	*lāveṅgāni-taṅgi*, &c., as in the singular.
Abl.	*lāvēni-ṭai, -ṭōṭi,* or *-ḍai,*	*lāveṅgāni-ṭai, ṭōṭi,* or *-ḍai.*
Gen.	*lāvēni,* or *lāvēni-i,*	*lāveṅgāni,* or *-ni-i.*
Loc.	*lāvēni-tanni, -wahāta, -ta, -lai,* or *-laita.*	*lāveṅgāni-tanni*, &c., as in the singular.

2nd Declension.

Mīḍa, a child.

	Singular.	Plural.
Nom. and Voc.	*mīḍa,*	*mīḍaṅga.*
Acc.	*mīḍāni,* &c.	*mīḍaṅgāni*, &c.
Obl.	*mīḍa,*	*mīḍaṅgāni.*
Dat.	*mīḍa-taṅgi*, &c.,	*mīḍaṅgāni-taṅgi*, &c.
Abl.	*mīḍa-ṭai, -ṭōṭi,* or *-ḍai,*	*mīḍaṅgāni-ṭai, -ṭōṭi,* or *-ḍai.*
Gen.	*mīḍāni,* or *-ni-i,*	*mīḍaṅgāni,* or *-ni-i.*
Loc.	*mīḍa-tanni*, &c.	*mīḍaṅgāni-tanni*, &c.

The different shades of meaning of the postpositions must be learnt by a course of reading or by intercourse with the natives: it would be a tedious task to attempt to give rules on the subject.

The dative case has generally the same force as the prepositions *to* and *for* in English; thus, *ērāni-ki* (or *taṅgi*) *sassē,* I went for it.

The dative postposition *ki*, used with the positive degree of an adjective, gives the adjective the force of the comparative degree; as, *ēāni-ki i-anju negganju*, this man is better than that person; literally, to that person this man is good; see also under the head of adjectives.

When we speak of motion towards any place, the name of the place must be in the dative; *jāḍā-ki sassenju*, he went to the forest; *nāṭo-ki wātenju*, he came to the village.

It is to be observed, however, that if the object towards which motion is directed be of such a nature as not to admit of entrance, the word *wahā* (near) must be inserted between the noun and the postposition *ki*; as *mrānu-wahā-ki sassenju*, he went to the tree; *nai-wahā-ki wātenju*, he came to me. When any end, purpose, or intention is to be expressed, we may place the noun, or the infinitive of any verb (for the infinitive is always equivalent to a noun) denoting it, in the dative case; as, *maṅgē ahpā-taṅgi gēhi wātenju*, he came running *in order* to apprehend us; *nāṭo-ki salbā-taṅgi nāḍisi niṅgi-tenju*, he got up early in the morning *for the purpose of* going to a village.

In order to mean 'for,' 'on account of,' *bāga* or *wāga* or (in Gumsur) *gēlu* is used. Thus *lāvēni-bāgā* (or *-wāgā* or *-gēlu*) *jonmān sitē*, I paid the fine for the young man; *lāvēni-bāgā ānu ḍonḍo pātē*, I was punished on account of him.

The suffixes of the ablative mean 'from' as in *lāvēni-ṭōṭi potēka koḍātu*, take away the necklace from the young man.

The locative, formed by the postposition *ta* or *laita*, corresponds to our prepositions *in*, *on*, *upon*, *among*, *&c*. It points out the place where anything is done; as *krāḍiṅga gossā-ta mannu*, the tigers are *in* the forest. *Kē* or *rāu*, the sign of what we may call the social ablative, is equivalent to the English preposition *with*; as *ānu mai āwā-kē wātē*, I came with my father.

ADJECTIVES.

The adjectives of the Kui language are few in number; they are not varied on account of gender, number or case.[1]

The adjective is generally placed before the noun; as *neggi lōku*, a good man; *neggi āsa*, a good woman.

Many substantives are converted into adjectives by affixing the particle *gaṭṭa* or *gaṭṭi*; thus, *ḍāṭa*, strength, and *gaṭṭa* prefixed to the masculine affix *anju* make *ḍāṭa-gaṭṭanju*, a strong man; *sanja*, beauty, and *gaṭṭa* prefixed to the feminine termination *āri* make *sanja-gaṭṭāri*, a beautiful woman.

In the Kui language the degrees of comparison are formed, not by any change in the adjective itself, but by the use of the postpositions of the dative or the ablative, as *ērāni-ḍai neggāri siḍē*, there is nothing better than this; see also under the head of nouns (dative case).

The superlative degree is generally formed by prefixing the word *dēha* or *dēhānē*, much, to the adjective; as, *dēhānē ḍāṭa-gaṭṭanju*, he is a very strong man. To express the *strongest*, *the greatest*, etc., the phrase *golē-tāri-ḍai* or *golē-tāri-ṭōṭi*, than all, is used, as *golē-tāri-ṭōṭi* (or *-ḍai*) *ēanju ḍāṭa-gaṭṭanju*, he is the strongest of all men; literally, from all this one is the strong.

[1] The want of adjectives in this language is, for the most part, supplied by the relative participles.

The numerals are—

roṇḍi,	one.
riṇḍi,	two.
munji,	three.
nālgi,	four.
siṅgi,	five.
sajgi,	six.
odgi,	seven.
āṭā,	eight.
nohā,	nine.
dasā,	ten.
egāra,	eleven.
bārā,	twelve.
bārā roṇḍi,	one dozen.
bārā riṇḍi,	two dozen, and so on to
pattōka, or *bāro bārā*,	twelve dozen = 144.
ro pattu,	one twelve dozen = 144.
ri pattu,	two twelve dozen = 288.
mu pattu,	three twelve dozen = 432.
nāl pattu,	four twelve dozen = 576.
sing pattu,	five twelve dozen = 720.
sāja pattu,	six twelve dozen = 864.
odi pattu,	seven twelve dozen = 1008.
āṭā pattu,	eight twelve dozen = 1152.
bāro pattu or *mondeka*,	twelve twelve dozen = 1728.

It will be noted that the higher numbers go up by twelves, not by tens. The Oṛiyā numerals (except those for 'one' and 'two') are also used.

PRONOUNS.

The pronouns of this language are declined like nouns.

The primitive pronouns are—

	Singular.	Plural.
1st Person,	*ānu*, I.	*āmu*, we.
2nd ,,	*īnu*, thou.	*īru*, ye or you.
3rd ,, Masc.,	*ē-anju*, he.	*ē-āru*, they.
Fem. & neut.,	*ē-ri*, she or it.	*ē-wi*, *ē-waska*.

There is a set of particles which may be called the *indeclinable demonstrative pronouns.* They are *o*, *ā*, and *ē*, that, and *i*, this. Any one of these prefixed to the suffix *anju* and its plural *āru*, and to *ri* and *wi* or *waska*, the feminine and neuter terminations (singular and plural), give the pronouns of the third person; as, *o-anju*, he; *o-āru*, they (masc.); *o-ri*, she or it; *o-wi* or *o-waska*, they (fem. and neut.). The letter *w* sometimes intervenes between the demonstrative particles and the suffix *anju* or its plural form, *āru*, as *i-wanju*, *o-wanju*, he; *i-wāru*, *o-wāru*, they (masc.).

The oblique form of the pronouns of the third person masculine is made by changing *anju* into *āni* in the singular, and *āru* into *āri* in the plural number; as *o-anju*, *o-āni*; *o-āru*, *o-āri*.

The pronoun of the third person feminine and neuter makes its oblique form by changing *ri* into *rāni* in the singular, and *wi* or *waska* into *waskāni* in the plural number; as, *ā-ri*, *ā-rāni*; *ā-wi* or *ā-waska*, *ā-waskāni*.

The oblique form of the pronouns of the first and second persons respectively is *nā* (or *nai*) (1st sg.) and *mā* (or *mai*) (1st pl.), *nī* (2nd sg.) and *mī* (2nd pl.).

The possessives are analogous to the oblique forms; as *nā* (or *nai*), my; *mā* (or *mai*), our; *nī*, thy; *mī*, your; *ā-wāni*, his; *ā-wāri*, their (masc.); *ā-rāni*, her or its; *ā-waskāni*, their (f. & n.).

The accusative and dative of the pronouns of the first and second persons is formed by adding *ṅgē*[1] to the oblique form; as *naṅgē*, to me; *maṅgē*, to us; *niṅgē*, to thee; *miṅgē*, to you.

The pronouns of the third person form their dative by adding the proper postpositions to the oblique form.

There is another form of the pronouns, which may be called the *genitive absolute.* It is formed by adding *nda* or *ndi* to the oblique form; as *ma-nda*, ours; *mi-ndi*, yours. When this termination is affixed to the oblique form of the pronouns of the third person in the singular number, the *ni* of the oblique form is dropped; but in the plural *ndi* is only changed to *di;* as *e-wa-ndi*, his; *ē-ra-ndi*, hers; but *ē-wāri-di*, theirs (masc.); *ē-waskāni-di*, theirs (fem. and neut.).

We thus get the following declensions of the personal pronouns:—

FIRST PERSON.

	Singular.	Plural.
Nom.	*ānu*, I.	*āmu*, we.
Acc.	*naṅge*, me.	*maṅge*, us.
Obl.	*nā*, *nai.*	*mā*, *mai.*
Dat.	*naṅge*, to me.	*maṅge*, to us.
Abl.	*nā-ṭōṭi*, from me.	*mā-ṭōṭi*, from us.
Poss. Gen.	*nā*, *nai*, my.	*mā*, *mai*, our.
Abs. Gen.	*nanda*, mine.	*mandi*, ours.
Loc.	*nā-wahāta*, in me.	*mā-wahāta*, in us.
	nā-kē, with me.	*mā-kē*, with us.

[1] This form is used in both a dative and an accusative signification in the Gumsur and Bōd dialect. In the Chinna Kimeḍi dialect there is a separate form for each of these. See p. 46.

The postpositions of the dative signification may also be added to the oblique form; as *mā-gēlu ḍītē*, she wept for us; *nī-wāga sassē*, I went for you.

The accusative of the neuter pronoun of the third person is sometimes *ē-ra* in the singular and *ē-wa* in the plural.

SECOND PERSON.

	Singular.	Plural.
Nom.	*īnu*, thou.	*īru*, you.
Acc.	*niṅge*, thee.	*minge*, you.
Obl.	*nī*.	*mī*.
Dat.	*niṅge*, to thee.	*minge*, to you.
Abl.	*nī-ṭōṭi*, from thee.	*mī-ṭōṭi*, from you.
Poss. Gen.	*nī*, thy.	*mī*, your.
Abs. Gen.	*nindi*, thine.	*mindi*, yours.
Loc.	*nī-wahāta*, in thee.	*mī-wahāta*, in you.
	nī-kē, with thee.	*mī-kē*, with you.

THIRD PERSON.

MASCULINE.

	Singular.	Plural.
Nom.	*ē-anju*, he.	*ē-āru*, they.
Acc.	*ē-āni*, him.	*ē-āri*, them.
Obl.	*ē-āni*.	*ē-āri*.
Dat.	*ē-āni-ki*, to him.	*ē-āri-ki*, to them.
Abl.	*ē-āni-ṭōṭi*, from him.	*ē-āri-ṭōṭi*, from them.
Poss. Gen.	*ē-āni*, his.	*ē-āri*, their.
Abs. Gen.	*ē-andi*, his.	*ē-āridi*, theirs.
Loc.	*ē-āni-wahāta*, in him.	*ē-āri-wahāta*, in them.
	ē-āni-kē, with him.	*ē-āri-kē*, with them.

FEMININE AND NEUTER.

	Singular.	Plural.
Nom.	*ē-ri*, she, it.	*ē-wi*, *ē-waska*, they.
Acc.	*ē-rāni*, her, it, *ē-ra*, it.	*ē-waskāni*, them, *ē-wa*, them (neut.).
Obl.	*ē-rāni*.	*ē-waskāni*.
Dat.	*ē-rāni-ki*, to her, to it.	*ē-waskāni-ki*, to them.
Abl.	*ē-rāni-ṭōṭi*, from her, from it.	*ē-waskāni-ṭōṭi*, from them.
Poss. Gen.	*ē-rāni*, her, its.	*ē-waskāni*, their.
Abs. Gen.	*ē-randi*, hers, its.	*ē-waskānidi*, theirs.
Loc.	*ē-rāni-wahātā*, in her, in it.	*ē-waskāni-wahāta*, in them
	ē-rāni-kē, with her, with it.	*ē-waskāni-kē*, with them.

In all these the plural is used honorifically for the singular. In the second person the use of the singular is familiar or contemptuous. The following are examples of the use of the possessive genitives:—

nai āba, my (masc. or fem.) father.
nai aṅgiska, my (masc. or fem.) sisters.
mī āya, your (to a man or woman) mother.
nī āya, your (to a child) mother.
ēāni tālāu, his head.
ērāni tālāu, her head.
ēāri mrāga, their daughter.

There is a dual pronoun in the Kui language which means both the person addressed and the person addressing, and which from want of a corresponding English term we may translate *we*. It is declined as follows:—

Nom.	*āju.*
Obl.	*ammāni.*
Dat. and Acc.	*ammaṅgē.*

There are no relative pronouns. Their place is taken by the relative participles of verbs.

The particle *esti* or *isiti* prefixed to *anju* for masculine, and *āri* for feminine and neuter in the singular, and *āru* for masculine, *āwi* for feminine and neuter in the plural number, gives the interrogative pronouns; as, *estanju*, who? (masc. sing.); *estāri*, who or which? (fem. and neut. sing.); *estāru*, who? (masc. pl.); *estāwi*, who or which? (fem. and neut. pl.).

Inna, meaning what? is also an interrogative pronoun; sometimes the pronominal affix *āri* is added to it; as, *nī kajju-ta inna* (or *innāri*) *mannē*, what is in thy hand?

There is a part of the verb which, for want of a more appropriate term to express it in English, we denominate the *supine:* its use is very rare in the language. It is formed by suffixing *bonḍi* to the root, as in *pāg-bonḍi*, in order to beat.

There are no verbal nouns. The infinitive is sometimes used as a verbal noun; it cannot be declined with any other postposition than *taṅgi*, *tiṅgi*, or *tiki;* as, *wāwa taṅgi*, for coming; *sālwa taṅgi*, for going; *pāga-tiki*, in order to beat.

The verbs are divided into five conjugations.

The principal parts of a verb are the root and the present and past verbal participles; to one of these (as the particular conjugation may require) the personal terminations are affixed, as may be seen in the paradigms of the verbs.

The *first conjugation* forms its present participle by adding *i* and the past by adding *a* to the root; as, from *pāg*, the root, meaning 'to beat,' are formed *pāg-i*, beating; and *pāg-a*, having beaten.

The indefinite and the past relative participles in this conjugation are formed by adding *ni* and *ti*, respectively, to the present verbal participle; as *pāg-ini lōku*, the man that beats or will beat; *pāg-iti lōku*, the man that did beat.

The personal terminations are in this conjugation affixed to the present verbal participle; as, *pāg-i-ī*, I shall beat; *pāg-i-tē*, I did beat.

The *second conjugation* forms its present and past verbal participles by adding *pi* and *a*, respectively, to the root; as from *mēḥ*, the root, meaning 'to see,' are formed *meḥ-pi*, seeing; *mēha*,[1] having seen.

The indefinite and past relative participles are formed by adding *ni* and *ti*, respectively, to the root; as *meḥ-ni lōku*, the man that sees or will see; *meḥ-ti lōku*, the man that did see.

The personal terminations are in this conjugation affixed to the root; as, *mēh-ī*, I shall see; *meḥ-tē*, I saw.

The *third conjugation* forms its present and past verbal participles by adding *i* and *a*, respectively, to the root; as from *kō*, the root, meaning 'to cut,' are formed *kō-i*, cutting; *kō-a*, having cut.

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[1] In the roots of the second conjugation, when the succeeding affix begins with a vowel, the *ḥ* is changed into *h*, and the vowel incorporating with it becomes one syllable.

The indefinite and past relative participles are formed by adding *āni* and *ti*, respectively, to the root; as, *kō-āni lōku*, the man that cuts or will cut; *kō-ti lō-ku*, the man that did cut.

The personal terminations are in this conjugation affixed to the root; as *kō-ī*, I shall cut; *ko-tē*, I did cut.

The *fourth conjugation* forms its present and past verbal participles by adding *i* and *ja*, respectively, to the root; as, from *ā*, the root, meaning 'to become' are formed *a-i*, becoming; and *ā-ja*, having become.

The indefinite and past relative participles of the fourth conjugation are formed by adding *ni* and *ti*, respectively, to the root; as, *ā-ni lōku*, the man that becomes or will become; *ā-ti lōku*, the man that became.

The personal terminations are in this conjugation affixed to the root; as, *a-ī*, I shall become; *ā-tē*, I became.

The *fifth conjugation* forms its present and past verbal participles by adding *i* or *pki* and *a*, respectively, to the root; as, from *gi*, the root, meaning 'to do,' are formed *gi-i* or *gi-pki*, doing, and *gy-a*,[1] having done.

The indefinite and relative participles are in this conjugation formed by adding *ni* and *ti*, respectively, to the root; as, *gi-ni lōku*, the man that does or will do; *gi-ti lōku*, the man that did.

The personal terminations are in this conjugation affixed to the root; as *gi-ī*, I shall do; *gi-tē*, I did.

The infinitive is formed by adding to the roots *a* in the first, *pa* in the second and third, *wa* in the fourth, and *pka* or *wa* in the fifth conjugation; as, *pāg-a*, to beat; *meḥ-pa*, to see; *kō-pa*, to eat; *ā-wa*, to become; *gi-pka* or *gi-wa*, to do.

To sum up. The following table shows the principal forms in each of the five conjugations :—

Conjugation.	Root.	Present verbal participle.	Past verbal participle.	Indefinite relative participle.	Past relative participle.	1 Singular present.	1 Singular past.	Infinitive.
1	*pāg*	*pāg-i*	*pāg-a*	*pāg-i-ni*	*pāg-i-ti*	*pāg-i-ī*	*pāg-i-tē*	*pāg-a.*
2	*meḥ*	*meḥ-pi*	*mēh-a*	*meḥ-ni*	*meḥ-ti*	*mēḥ-ī*	*meḥ-tē*	*meḥ pa.*
3	*kō*	*kō-i*	*kō-a*	*kō-ā-ni*	*kō-ti*	*kō-ī*	*kō-tē*	*kō-pa.*
4	*ā*	*a-i*	*ā-ja*	*ā-ni*	*ā-ti*	*a-ī*	*ā-tē*	*ā-wa.*
5	*gi*	*gi-i* or *gipki*	*gy-a*	*gi-ni*	*gi-ti*	*gi-ī*	*gi-tē*	*gi-wa* or *gipka.*

[1] All verbs which end in *i* and form their past verbal participle by the addition of the vowel *a* undergo this change, viz., the *i* of the root is dropped and *y* substituted as in the above example.

The foregoing remarks refer only to affirmative verbs. All verbs in the negative form are conjugated in the same way, which will be found described on page 21, *post*.

We here present to the reader the affirmative and negative auxiliaries conjugated—

Affirmative Auxiliary.

PRINCIPAL PARTS.

Root, *mān*, to be.
Present verbal participle, *manbi*, *manji*, being.
Past verbal participle, *manja*, having been.

INDICATIVE MOOD.

PRESENT-FUTURE TENSE—I AM, OR I SHALL BE.

	Singular.	Plural.
1st Person,	*ānu maī*	*āmu mannāmu* (dual, *āju manna*).
2nd ,,	*īnu manji*	*īru manjēru.*
3rd ,, Masc.,	*ē-anju mannenju*	*ē-āru mannēru.*
Fem. & neut.,	*ē-ri mannē*	*ē-wi mannu.*

PAST TENSE—I WAS.

	Singular.	Plural.
1st Person,	*ānu masse*	*āmu massāmu* (dual, *āju massa*).
2nd ,,	*īnu massi*	*īru massēru.*
3rd ,, Masc.,	*ē-anju massenju*	*ē-āru massēru.*
Fem. & neut.,	*ē-ri massē*	*ē-wi massu.*

IMPERATIVE MOOD.

2nd Person, *īnu manmu*, be thou. *īru manju*, be ye.

INFINITIVE MOOD.

Manba.

Indefinite relative participle, *manni.*
Past relative participle, *massi.*

When this verb is used as an auxiliary, the future tense has always the meaning of the present. Thus, *gipki maĩ*, I am doing, not 'I shall be doing,' which would be *gipki manjaĩ*, and so on.

Negative Auxiliary.

The negative auxiliary, *siḍ*, not to be, has neither the principal parts nor the infinitive. It has not been found in the imperative mood.

INDICATIVE MOOD.

PRESENT TENSE—I AM NOT.

	Singular.	Plural.
1st Person,	*ānu siḍēnu*	*āmu siḍāmu* (dual, *āju siḍassu*).
2nd ,,	*īnu siḍāi* [1]	*īru siḍēru.*
3rd ,, Masc.,	*ē-anju siḍenju*	*ē-āru siḍēru.*
Fem. & neut.,	*ē-ri siḍē*	*ē-wi siḍḍu.*

PAST TENSE—I WAS NOT.

	Singular.	Plural.
1st Person,	*ānu siḍātē*	*āmu siḍātāmu* (dual, *āju siḍātassu*).
2nd ,,	*īnu siḍāti*	*īru siḍātēru.*
3rd ,, Masc.,	*ē-anju siḍātenju*	*ē-āru siḍātēru.*
Fem. & neut.,	*ē-ri siḍātē*	*ē-wi siḍātu.*

IMPERATIVE MOOD.

2nd Person, *siḍā-ā*, be thou not. *siḍātu*, be ye not.

Indefinite relative participle, *siḍāni.* [2]

Past relative participle, *siḍāti.*

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[1] Here the *ā* is long, although it precedes *i*. In the Oriyā character this word is written ସିଡାଇ.

[2] Although I have called this form of the negative auxiliary *Indefinite,* yet it properly refers to the present time, and I have not yet met with a single instance in which it is used with a future signification.

When the English verb *to be* in any of its variations comes between a pronoun, an adverb, or a noun, the sense may well be expressed in the Kui language by placing the adjective after the pronoun and adding to it the following suffixes:—

	Singular.	Plural.
1st Person,	*ānu.*	*āmu.*
2nd	*āti.*	*āru.*
3rd	*anju.*	*āru.*
Fem. and neut.,	*āri.*	*āwi.*
āju makes	...	*āsu.*

Examples.

ānu neggānu,	I am good.
āmu neggāmu,	We are good.
īnu neggāti,	Thou art good.
īru neggāru,	You are good.
ēanju negganju,	He is good.
ēāru neggāru,	They are good.
ēri neggāri,	She or it is good.
ēwi neggāwi,	They (fem. and neut.) are good.
āju neggāsu,	We (1st and 2nd persons) are good.

But if a noun ending in *anju* follows the pronoun, it changes the *anju* into *ntēnu* for the first and *nti* for the second person in the singular number. In the plural we have *gaṇḍāmu* or *ganāmu* for the first and *gaṇḍēru* or *ganēru* for the second and third persons masculine; as—

ānu kuentēnu,	I am a Kandh.
īnu kuenti,	Thou art a Kandh.
ē-anju kuenju,	He is a Kandh.
āmu kui-gaṇḍāmu,	We are Kandhs,
īru kui-gaṇḍēru,	You are Kandhs.
ē-āru kui-gaṇḍēru,	They are Kandhs.

Finite Verb.

A scheme of the personal terminations is given below to assist the memory of the reader—

AFFIRMATIVE FORM.

FUTURE TENSE.

	Singular.	Plural.
1st Person,	*ĩ*	*nāmu* (dual, *na*).
2nd ,,	*di*	*dēru.*
3rd ,, Masc.,	*nenju*	*nēru.*
Fem. & neut.,	*nē*	*nu.*

PAST TENSE.

	Singular.	Plural.
1st Person,	*tē*	*tāmu* (dual, *tā*).
2nd ,,	*ti*	*tēru.*
3rd ,, Masc.,	*tenju*	*tēru.*
Fem. and neut.,	*tē*	*tu.*

IMPERATIVE.

2nd Person,	*mu*	*tu* or *du.*

In the Chinna Kimeḍi dialect, the third person plural ends in *ō* not *u.*

NEGATIVE FORM.

In the negative form of the verb the personal terminations are suffixed to the *root* in all the conjugations.

FUTURE TENSE.

	Singular.	Plural.
1st Person,	*ēnu*	*āmu* (dual, *assu*).
2nd ,,	*āi*	*ēru.*
3rd ,, Masc.,	*enju*	*ēru*
Fem. and neut.,	*ē*	*u.*

PAST TENSE.

	Singular.	Plural.
1st Person,	*ātē* or *ātēnu*	*ātāmu* (dual, *ātassu*).
2nd ,,	*āti*	*ātēru*
3rd ,, Masc.,	*ātenju*	*ātēru.*
Fem. and neut.,	*ātē*	*ātu.*

IMPERATIVE.

2nd Person,	*ā*	*ātu.*

The negative relative participles are formed by inserting *ā* between the root and the suffix *ni* or *ti;* as, *pāg-ā-ti lōku*, the man that did not beat.

A verb of each conjugation is here selected and conjugated through all its simple moods and tenses. The conjugation of the compound tenses will follow—*vide* page 34. The meaning of each tense is only given in the first conjugation, and is left to be inferred in the others—

Paradigm of the First Conjugation.

Root, *pāg*, to beat.

AFFIRMATIVE FORM.

INDICATIVE MOOD.

FUTURE TENSE—I SHALL BEAT.

	Singular.	Plural.
1st Person,	*ānu pāgi-ī*	*āmu pāgi-nāmu* (dual, *āju pāgi-na*).
2nd ,,	*īnu pāgi-di*	*īru pāgi-dēru.*
3rd ,, Masc.,	*ē-anju pāgi-nenju*	*ē-āru pāgi-nēru.*
Fem. and neut.,	*ē-ri pāgi-nē*	*ē-wi pāgi-nu.*

PAST TENSE—I DID BEAT.

	Singular.	Plural.
1st Person,	*ānu pāgi-tē*	*ānu pāgi-tāmu* (dual, *āju pāgi-ta*).
2nd ,,	*īnu pāgi-ti*	*īru pāgi-tēru.*
3rd ,, Masc.,	*ē-anju pāgi-tenju*	*ē-āru pāgi-tēru.*
Fem. & neut.,	*ē-ri pāgi-tē*	*ē-wi pāgi-tu.*

IMPERATIVE MOOD.

	Singular.	Plural.
2nd Person,	*pāg-āmu*, beat thou.	*pāg-ātu*, beat ye.[1]

INFINITIVE MOOD.

pāg-a, to beat.

Present verbal participle, *pāg-i*, beating.
Past verbal participle, *pāg-a*, having beaten.
Indefinite relative participle, *pāg-i-ni*, who beats or will beat.
Past relative participle, *pāg-i-ti*, who has beaten.
Supine, *pāg-bondi*, in order to beat.

[1] *ā* intervenes between the root and the imperative terminations only in the first conjugation.

NEGATIVE FORM.[1]

INDICATIVE MOOD.

FUTURE TENSE—I SHALL NOT BEAT.

	Singular.	Plural.
1st Person,	*ānu pāg-ēnu*	*āmu pāg-āmu* (dual, *āju pāg-assu*).
2nd ,,	*īnu pāg-āi*	*īru pāg-ēru.*
3rd ,, Masc.,	*ē-anju pāg-enju*	*ē-āru pāg-ēru.*
Fem. & neut.,	*ē-ri pāg-ē*	*ē-wi pāg-u.*

PAST TENSE—I DID NOT BEAT.

	Singular.	Plural.
1st Person,	*ānu pāg-ātē*, or *-ātēnu*	*āmu pāg-ātāmu* (dual, *āju pāg-ātassu*).
2nd ,,	*īnu pāg-āti*	*īru pāg-ātēru.*
3rd ,, Masc.,	*ē-anju pāg-ātenju*	*ē-āru pāg-ātēru.*
Fem. & neut.,	*ē-ri pāg-ātē*	*ē-wi pāg-ātu.*

IMPERATIVE MOOD.

	Singular.	Plural.
2nd Person,	*pāg-ā*, beat not thou.	*pāg-ātu*, beat not ye.

Indefinite relative participle, *pāg-āni*, who does not, or will not beat.

Past relative participle, *pāg-āti*, who did not beat.

[1] In the negative form the infinitive mood, the verbal participles, and the supine are not used.

Paradigm of the Second Conjugation.

Root, *mēḥ*, to see.

AFFIRMATIVE FORM.

INDICATIVE MOOD.

FUTURE TENSE.

	Singular.	Plural
1st Person,	*ānu mēh-ī*	*āmu meḥ-nāmu* (dual, *āju meḥ-na*).
2nd ,,	*īnu meḥ-di*	*īru meḥ-dēru.*
3rd ,, Masc.,	*ē-anju meḥ-nenju*	*ē-āru meḥ-nēru.*
Fem. & neut.,	*ē-rī meḥ-nē*	*ē-wi meḥ-nu.*

PAST TENSE.

	Singular.	Plural.
1st Person,	*ānu meḥ-tē*	*āmu meḥ-tāmu* (dual, *āju meḥ-ta*).
2nd ,,	*īnu meḥ-ti*	*īru meḥ-tēru.*
3rd ,, Masc.,	*ē-anju meḥ-tenju*	*ē-āru meḥ-tēru.*
Fem. & neut.,	*ē-ri meḥ-tē*	*ē-wi meḥ-tu.*

IMPERATIVE MOOD.

2nd Person,	*meḥ-mu*	*meḥ-du.*

INFINITIVE MOOD.

meḥ-pa.

Present verbal participle, *meḥ-pi.*
Past verbal participle, *mēḥ-a.*
Indefinite relative participle, *meḥ-ni.*
Past relative participle, *meḥ-ti.*
Supine, *meḥ-boṇḍi.*

NEGATIVE FORM.

INDICATIVE MOOD.

FUTURE TENSE.

	Singular.	Plural.
1st Person,	*ānu mēh-ēnu*	*āmu mēh-āmu* (dual, *āju meh-assu*).
2nd ,,	*īnu mēh-āi*	*īru mēh-ēru.*
3rd ,, Masc.,	*ē-anju mēh-enju*	*ē-āru mēh-ēru.*
Fem. & neut.,	*ē-rī mēh-ē*	*ē-wi mēh-u.*

PAST TENSE.

	Singular.	Plural.
1st Person,	*ānu mēh-ātē* or *-ātēnu*	*āmu mēh-ātāmu* (dual, *āju meh-ātassu*).
2nd ,,	*īnu mēh-āti*	*īru mēh-ātēru.*
3rd ,, Masc.,	*ē-anju mēh-ātenju*	*ē-āru mēh-ātēru.*
Fem. & neut.,	*ē-ri mēh-ātē*	*ē-wi mēh-ātu.*

IMPERATIVE MOOD.

2nd Person,	*mēh-ā*	*mēh-āiu.*

Indefinite relative participle, *mēh-āni.*
Past relative participle, *mēh-āti.*

Paradigm of the Third Conjugation.

Root, *kō*, to cut.

AFFIRMATIVE FORM.

INDICATIVE MOOD.

FUTURE TENSE.

	Singular.	Plural.
1st Person,	*ānu kō-ī*	*āmu kō-nāmu* (dual, *āju kō-na*).
2nd „	*īnu kō-di*	*īru kō-dēru.*
3rd „ Masc.,	*ē-anju kō-nenju*	*ē-āru kō-nēru.*
Fem. & neut.,	*ē-ri kō-nē*	*ē-wi kō-nu.*

PAST TENSE.

	Singular.	Plural.
1st Person,	*ānu kō-tē*	*āmu kō-tāmu* (dual, *āju kō-ta*).
2nd „	*īnu kō-ti*	*īru kō-tēru.*
3rd „ Masc.,	*ē-anju kō-tenju*	*ē-āru kō-tēru.*
Fem. & neut.,	*ē-ri kō-t*	*ē-wi kō-tu.*

IMPERATIVE MOOD.

	Singular.	Plural.
2nd Person,	*kō-mu*	*kō-du.*

INFINITIVE MOOD.

kō-pa.

Present verbal participle, *kō-i.*
Past verbal participle, *kō-a.*
Indefinite relative participle, *kō-āni.*
Past relative participle, *kō-ti.*
Supine, *kō-boṇḍi.*

NEGATIVE FORM.

INDICATIVE MOOD.

FUTURE TENSE.

	Singular.	Plural.
1st Person,	*ānu kō-ēnu*	*āmu kō-āmu* (dual, *āju kō-assu*).
2nd ,,	*īnu kō-āi*	*īru kō-ēru.*
3rd ,, Masc.,	*ē-ānju kō-enju*	*ē-āru kō-ēru.*
Fem. & neut.,	*ē-ri kō-ē*	*ē-wi kō-u.*

PAST TENSE.

	Singular.	Plural.
1st Person,	*ānu kō-ātē*, or *-atēnu*	*āmu kō-ātāmu* (dual, *āju kō-ātassu*).
2nd ,,	*īnu kō-āti*	*īru kō-ātēru.*
3rd ,, Masc.,	*ē-anju kō-ātenju*	*ē-āru kō-ātēru.*
Fem. & neut.,	*ē-ri kō-ātē*	*ē-wi kō-ātu.*

IMPERATIVE MOOD.

2nd Person,	*kō-ā*	*kō-ātu.*

Indefinite relative participle, *kō-āni.*
Past relative participle, *kō-āti.*

Paradigm of the Fourth Conjugation.

Root, *ā*, to become, to be necessary.

AFFIRMATIVE FORM.

INDICATIVE MOOD.

FUTURE TENSE.

	Singular.	Plural.
1st Person,	*ānu a-ī*[1]	*āmu ā-nāmu* (dual, *āju ā-na*).
2nd ,,	*īnu ā-di*	*īru ā-dēru.*
3rd ,, Masc.,	*ē-anju ā-nenju*	*ē-āru ā-nēru.*
Fem. & neut.,	*ē-ri ā-nē*	*ē-wi ā-nu.*

PAST TENSE.

	Singular.	Plural.
1st Person,	*ānu ā-tē*	*āmu ā-tāmu* (dual, *āju ā-ta*).
2nd ,,	*īnu ā-ti*	*īru ā-tēru.*
3rd ,, Masc.,	*ē-anju ā-tenju*	*ē-āru ā-tēru.*
Fem. & neut.,	*ē-ri ā-tē*	*ē-ru ā-tu.*

IMPERATIVE MOOD.

2nd Person,	*ā-mu*	*ā-du.*

INFINITIVE MOOD.

ā-wa.

Present verbal participle, *a-i*
Past verbal participle, *ā-ja.*
Indefinite relative participle, *ā-ni.*
Past relative participle, *ā-ti.*
Supine, *ā-bonḍi.*

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[1] The *ā* is shortened, as usual, before *i.*

NEGATIVE FORM.

INDICATIVE MOOD.

FUTURE TENSE.

	Singular.	Plural.
1st Person,	*ānu ā-ēnu*	*āmu ā-āmu* (dual, *āju ā-assu*).
2nd ,,	*īnu ā-āi*	*īru ā-ēru.*
3rd ,, Masc.,	*ē-anju ā-enju*	*ē-āru ā-ēru.*
Fem. & neut.,	*ē-ri ā-ē*	*ē-wi ā-u.*

PAST TENSE.

	Singular.	Plural.
1st Person,	*ānu ā-ātē*, or *ā-ātēnu*	*āmu ā-ātāmu* (dual, *āju ā-ātassu*).
2nd ,,	*īnu ā-āti*	*īru ā-ātēru.*
3rd ,, Masc.,	*ē-anju ā-ātenju*	*ē-āru ā-ātēru.*
Fem. & neut.,	*ē-ri ā-ātē*	*ē-wi ā-ātu.*

IMPERATIVE MOOD.

2nd Person,	*ā-ā*	*ā-ātu.*

Indefinite relative participle, *ā-āni.*
Past relative participle, *ā-āti.*

Paradigm of the Fifth Conjugation.

Root, *gi*, to do.

AFFIRMATIVE FROM.

INDICATIVE MOOD.

FUTURE TENSE.

	Singular.	Plural.
1st Person,	*ānu gi-ī*	*āmu gi-nāmu* (dual, *āju gi-na*).
2nd ,,	*īnu gi-di*	*īru gi-dēru.*
3rd ,, Masc.,	*ē-anju gi-nenju*	*ē-āru gi-nēru.*
Fem. & neut.,	*ē-ri gi-nē*	*ē-wi gi-nu.*

PAST TENSE.

	Singular.	Plural.
1st Person,	*ānu gi-tē*	*āmu gi-tāmu* (dual, *āju gi-ta*).
2nd ,,	*īnu gi-ti*	*īru gi-tēru.*
3rd ,, Masc.,	*ē-anju gi-tenju*	*ē-āru gi-tēru.*
Fem. & neut.,	*ē-ri gi-tē*	*ē-wi gi-tu.*

IMPERATIVE MOOD.

2nd Person,	*gi-mu*	*gi-du.*

INFINITIVE MOOD.

gi-wa or *gi-pka.*

Present verbal participle, *gi-i*, or *gi-pki.*
Past verbal participle, *gy-a* or *gi-a.*
Indefinite relative participle, *gi-ni.*
Past relative participle, *gi-ti.*
Supine, *gi-boṇḍi.*

NEGATIVE FORM.

INDICATIVE MOOD.

FUTURE TENSE.

	Singular.	Plural.
1st Person,	*ānu gi-ēnu*	*āmu gi-āmu* (dual, *āju gi-assu*).
2nd ,,	*īnu gi-āi*	*īru gi-ēru.*
3rd ,, Masc.,	*ē-anju gi-enju*	*ē-āru gi-ēru.*
Fem. & neut.,	*ē-ri gi-ē*	*ē-wi gi-u.*

PAST TENSE.

	Singular.	Plural.
1st Person,	*ānu gi-ātē*, or *gi-ātēnu*	*āmu gi-ātāmu* (dual, *āju gi-ātassu*).
2nd ,,	*īnu gi-āti*	*īru gi-ātēru.*
3rd ,, Masc.,	*ē-anju gi-ātenju*	*ē-āru gi-ātēru.*
Fem. & neut.,	*ē-ri gi-ātē*	*ē-wi gi-ātu.*

IMPERATIVE MOOD.

2nd Person,	*gi-ā*	*gi-ātu.*

Indefinite relative participle, *gi-āni.*
Past relative participle, *gi-āti.*

It now remains to notice here that the personal terminations are sometimes found affixed to the past verbal participle of this conjugation; as, *ānu gya-ī*, I do or will do; *inu gyā-di*, thou doest or wilst do.

IRREGULAR VERBS.

The verbs *salba*, to go; *punba*, to know; *venba*, to hear; *tinba*, to eat; and *manba*, to be, to remain, are irregular. *Salba* is conjugated as follows:—

INDICATIVE MOOD.

FUTURE TENSE.

	Singular.	Plural.
1st Person,	*ānu saī*	*āmu sānāmu* (dual, *āju sāna*).
2nd ,,	*īnu sajji*	*īru sānèru.*
3rd ,, Masc.,	*ē-anju sānenju*	*ē-āru sānēru.*
Fem. & neut.,	*ē-ri sānē*	*ē-wi sānu.*

PAST TENSE.

	Singular.	Plural.
1st Person,	*ānu sassē*	*āmu sassāmu* (dual, *āju sassa*).
2nd ,,	*īnu sassi*	*īru sassēru.*
3rd ,, Masc.,	*ē-anju sassenju*	*ē-āru sassēru.*
Fem. & neut.,	*ē-ri sassē*	*ē-wi sassu.*

IMPERATIVE MOOD.

	Singular.	Plural.
2nd Person,	*salmu* or *sajju*	*saldu.*

INFINITIVE MOOD.

salba.

Present verbal participle, *sānāra*, or (in compound tenses) *sajji.*
Past verbal participle, *salla* or *sajja.*
Indefinite relative participle, *sanni.*
Past relative participle, *sassi.*

The compound tenses are—

Present, *sajji-maĩ*, I go.
Imperfect, *sajjisse* or *sajji-masse*, I was going.
Perfect, *sajja-maĩ*, I have gone.
Pluperfect, *sajjasse* or *sajja-masse*, I had gone.

Punba is conjugated as follows:—

INDICATIVE MOOD.

FUTURE TENSE.

		Singular.	Plural.
1st Person,		*ānu puĩ*	*āmu punnāmu.*
2nd „		*īnu punji*	*īru punjēru.*
3rd „	Masc.,	*ē-anju punnenju*	*ē-āru punnēru.*
	Fem. & neut.,	*ē-ri punnē*	*ē-wi punno* (more usual than *punnu*).

The past tense is *ānu pussē*, etc., like *ānu sassē*, above.
The imperative is *punmu*, know thou, and *punju*, know ye.
The participles are—

Present verbal, *punji*.
Past verbal, *punja*.
Indefinite relative, *punni*.
Past relative, *pussi*.

The compound tenses are—

Present, *punji-maĩ*.
Imperfect, *punjisse* or *punji-masse*.
Perfect, *punja-maĩ*.
Pluperfect, *punjasse* or *punja-masse*.

The future of *venba* runs as follows:—

		Singular.	Plural.
1st Person,		*vennĩ*	*vennāmu.*
2nd „		*venji*	*venjēru.*
3rd „	Masc.,	*vennenju*	*vennēru.*
	Fem. & neut.,	*vennē*	*vennu.*

The past is *vessē*, etc. In the other parts of the verb it follows *punba.*

Tinba is conjugated exactly like *venba.*

Manba, meaning 'to be,' has been already conjugated on page 18, *ante.* Its conjugation, when it means 'to remain,' is different, viz.—

Future.—The future is not used. Instead thereof the word *rahi* is borrowed from Oṛiyā and combined with the future of *āwa*, to become; thus—

		Singular.	Plural.
1st Person,		*rahi aĩ*	*rahi ānāmu.*
2nd ,,		*rahi ādi*	*rahi āḍēru.*
3rd ,,	Masc.,	*rahi ānenju*	*rahi ānēru.*
	Fem. & neut.,	*rahi ānē*	*rahi ānu.*

Similarly, the *past* is formed with the pluperfect of *āwa.* Thus *ānu rahi ājassē.*

The *present* is *ānu manbi-maĩ*, etc., or *ānu rahi ai-maĩ*, I remain, I live, I inhabit.

The *imperfect* is *ānu manbi massē*; the *perfect* is *ānu manja maĩ*, and so on for the other parts.

COMPUOND TENSES.

The compound tenses are formed in the same way for all verbs. It will be enough to give them in full for the verb *giwa*, to do (fifth conjugation). For the other conjugations the first person singular will suffice.

Two tenses (the present and the imperfect) are formed from the present verbal participle, and two (the perfect and the pluperfect) from the past verbal participle.

The *present* tense is formed by compounding the present participle with the present tense of *manba*, to be; thus—

I do, I am doing.

		Singular.	Plural.
1st Person,		*ānu gipki-maĩ*	*āmu gipki-mannāmu.*
2nd ,,		*īnu gipki-manji*	*īru gipki-manjēru.*
3rd ,,	Masc.,	*ē-anju gipki-mannenju*	*ē-āru gipki-mannēru.*
	Fem. & neut.,	*ē-ri gipki-mannē*	*ē-wi gipki-mannu.*

Similarly—

1st Conjugation, *ānu pāgi-maī*, I beat.
2nd ,, *ānu meḥpī-mai*, I see.
3rd ,, *ānu kōi-maī*, I cut.
4th ,, *ānu ai-maī*, I become.

Similarly, the negative forms are—

ānu pāgi-siḍēnu, I do not beat.
ānu meḥpi-siḍēnu, I do not see.
ānu kōi-siḍēnu, I do not cut.
ānu ai-siḍēnu, I do not become.
ānu gipki-siḍēnu, I do not do.

The *imperfect* tense is formed by compounding the present participle with the past tense of *manba*, to be. This latter is *massē*, etc., and in Gumsur, but not in Chinna Kimeḍi, the *ma* of *massē* is elided, and the whole compound becomes one word. Thus instead of *gipki-massē*, we have *gipkissē*. This tense is therefore conjugated in Gumsur as follows:—

I was doing.

	Singular.	Plural.
1st Person,	*ānu gipkissē*	*āmu gipkissāmu.*
2nd ,,	*īnu gipkissi*	*īru gipkissēru.*
3rd ,, Masc.,	*ē-anju gipkissenju*	*ē-āru gipkissēru.*
Fem. & neut.,	*ē-ri gipkissē*	*ē-wi gipkissu.*

In Chinna Kimeḍi we should have *gipki-masse*, and so on.

Similarly—

1st Conjugation, *ānu pāgissē* or *pāgi-massē*, I was beating.
2nd ,, *ānu meḥpissē* or *meḥpi-massē*, I was seeing.
3rd ,, *ānu kōissē* or *kōi-massē*, I was cutting.
4th ,, *ānu aissē* or *ai-massē*, I was becoming.

The negative forms are—

ānu pāgi-siḍātē, I was not beating.
ānu meḥpi-siḍātē, I was not seeing.
ānu kōi-siḍātē, I was not cutting.
ānu ai-siḍātē, I was not becoming.
ānu gipki-siḍātē, I was not doing.

The *perfect* tense is formed by compounding the past participle with the resent tense of *manba*, to be, thus,—

I have done.

	Singular.	Plural.
1st Person,	*ānu gya-maī*	*āmu gya-mannāmu.*
2nd ,,	*īnu gya-manji*	*īru gya-manjēru.*
3rd ,, Masc.,	*ē-anju gya-mannenju*	*ē-āru gya-mannēru.*
Fem. & neut.,	*ē-ri gya-mannē*	*ē-wi gya-mannu.*

Similarly—

1st Conjugation, *ānu pāga-maī*, I have beaten.
2nd ,, *ānu mēha-maī*, I have seen.
3rd ,, *ānu kōa-maī*, I have cut.
4th ,, *ānu āja-maī*, I have become.

The negative forms are—

ānu pāga-siḍēnu.
ānu mēha-siḍēnu.
ānu kōa-siḍēnu.
ānu āja-siḍēnu.
ānu gya-siḍēnu.

The *pluperfect* tense is formed by compounding the past participle with the past tense of *manba*, to be. As in the case of the imperfect, the first two letters of *massē* are elided. We thus get—

I had done.

	Singular.	Plural.
1st Person,	*ānu gyassē.*	*ānu gyassāmu.*
2nd ,,	*īnu gyassi.*	*īru gyassēru.*
3rd ,, Masc,	*ē-anju gyassenju.*	*ē-āru gyassēru.*
Fem. & neut.,	*ē-ri gyassē.*	*ē-wi gyassu.*

In Chinna Kimeḍi the forms would be *gya-massē, etc.*

Similarly—

1st Conjugation, *ānu pāgassē* or *pāga-massē*, I had beaten.
2nd ,, *ānu mēhassē* or *mēha-massē*, I had seen.
3rd ,, *ānu kōassē* or *kōa-massē*, I had cut.
4th ,, *ānu ājassē* or *āja-massē*, I had become.

The negative forms are—

ânu pâga-siḍâtē,	I had not beaten.
ânu mēha-siḍâtē,	I had not seen.
ânu kōa-siḍâtē,	I had not cut.
ânu âja-siḍâtē,	I had not become.
ânu gya-siḍâtē,	I had not done.

Other tenses, besides the above four, can be made up on the same principle, *e.g.*, a future continuative, *ânu gipki manjaī*, I shall be doing, and a future past, *ânu gya manjaī*, I shall have done.

The *potential mood* is formed by affixing the verb *mu* (conj. 2nd), to be able, to the infinitive.

FUTURE TENSE.

	Singular.		Plural.
1st Person,	*ânu mu-ī*, I shall be able.	1st Person,	*âmu mu-nâmu*, We shall be able.
2nd ,,	*īnu mu-di*, Thou wilt be able.	2nd ,,	*īru mu-dēru*, You will be able.
3rd ,,	*ē-anju mu-nenju*, He will be able.	3rd ,,	*ē-âru mu-nēru*, They will be able.
	ē-ri mu-nē, She or it will be able.		*ē-wi mu-nu*, They (fem. & neut.) will be able.

PAST TENSE.

	Singular.		Plural.
1st Person,	*ânu mu-tē*, I could.	1st Person,	*âmu mu-tâmu*, We could.
2nd ,,	*īnu mu-ti*, Thou couldst.	2nd ,,	*īru mu-tēru*, You could.
3rd ,,	*ē-anju mu-tenju*, He could.	3rd ,,	*ē-âru mu-tēru*, They could.
	ē-ri mu-tē, She or it could.		*ē-wi mu-tu*, They (fem. & neut.) could.

From this are formed *ânu giwa muī*, I shall be able do; *ânu giwa mutē*, I could do; *ânu giwa muēnu*, I shall not be able do; *âmu giwa muâmu*, we cannot do. The present tense is *ânu mupi maī*, I am able.

The *continuative mood*, or one that expresses any action that is continued, is formed by adding the verbal participles to the tenses of the verb *du* (conj. 2nd), to continue; as *ânu gipki duī*, I shall continue doing; *ânu gipki dutē*,

I continued doing; *ānu gya dutē,* I had continued doing; *ānu gipki dupi maī,* I continue doing.

The *precative mood* is formed by adding the following affixes to the infinitive of any verb:—

	Singular.	Plural.
1st Person,	*kānu.*	*kāmu.*
2nd ,,	*kādi.*	*kādu.*
3rd ,,	*kanju.*	*kāru.*
Fem. & neut.,	*kāri.*	*kāwi.*

Thus, *ānu giwā-kānu,* pray, let me do, corresponding to the Latin, *utinam faciam.*

The following affixes added to the root of any verb express an intention of doing what the root signifies :—

FUTURE TENSE.

	Singular.	Plural.
1st Person,	*kaī.*	*kānāmu.*
2nd ,,	*kādi.*	*kādēru.*
3rd ,,	*kānenju.*	*kānēru.*
Fem. & neut.,	*kānē.*	*kānu.*

PAST TENSE.

	Singular.	Plural.
1st Person,	*kātē.*	*kātāmu.*
2nd ,,	*kāti.*	*kātēru.*
3rd ,,	*kātenju.*	*kātēru.*
Fem. & neut.,	*kātē.*	*kātu.*

Thus, *ānu emba gi-kātē*, I went there with the intention of doing (it). Of this there is no negative form.

The root *kū*,[1] corresponding to the Latin *nolle*, is used with the infinitive of any verb to express the unwillingness of the actor to do what the principal verb signifies; thus, *ānu ēheṅgi giwa kūtē*, I did not wish to do it so.

Condition or contingency is expressed in the Kui language by changing the *ē* of the first person singular of the past tense of any verb to *ēka*. It is not varied on account of number, person, or tense; as,

ānu, īnu, ē-anju, ē-ri, āmu, īru, ē-wāru or *ē-wi gitēka.*

If I, thou, he, she or it, we, ye, or they (m. f. n.) do or did.

Thus—

rāni wātēka, lōkoguli ōjinēru, if the queen come, people will assemble.

īnu torka gitēka, dondo pandi, if thou steal, thou wilt receive punishment.

āmu nēi ātēka, wānāmu, if we are well, we shall come.

kāmā rihitēka, ēāru salbā-kāru, if the work is finished, let them go.

ānu sitēka, ēanju onenju, if I give, he will take.

Such forms as *ēheṅgi gitāki*, supposing such a thing is done; *ānu sitāki*, supposing I gave it, serve to mark the consequence; as, *ēheṅgi gitāki ānu embā-ki sassē*, in consequence of their having done so, I went there; *ānu sitāki ēanju ōtenju*, in consequence of my having given it to him, he took it away. These forms are not used by the Kandhs of Ganjam.

The particle *nē* added to an infinitive also marks consequence; as, *ēheṅgi giwā-nē ānu embā-ki sassē*, in consequence of their having done so, I went there. The same particle is also used to give emphasis,—*see* page 44.

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[1] This root forms its principal parts according to the rules laid down for the formation of verbs of the first conjugation, but the personal terminations are affixed to the root.

PARTICIPLES.

The present and the past verbal participles cannot be used by themselves; the latter, however, in conjunction with the particles *nai*, *naṅga*, or *naiko*, are used to express several minor actions, performed simultaneously with the main action of a sentence; thus, *ānu, emba sajjā-nai, ēāni sūḍā-nai, eṅgāēju unjā-nai, oṭē nāto-ki wātē*, having gone there, seen him, and taken my meal, I returned again to my village; here *going*, *seeing*, and *taking meals* are minor actions to the main action of *returning again*. *Naiko* is not used by the Kandhs of Ganjam. *Pāgi-nāvio* formed with the present participle means 'when beating.'

By adding *ānaṅga*[1] to the past verbal participle of any verb, the negative of the above form is obtained; as, *emba sallā-ānaṅga, ēāni sūḍā-ānaṅga, ēri isiṅgi wessa mudi*, without having gone there and seen him, how wilt thou be able to say it?

The present verbal participle is sometimes doubled; as *gēhi gēhi wātenju*, he came running; literally, running and running.

Relative pronouns are rendered unnecessary in the Kui language by certain participles of the verb which have the relative pronoun inherent in them, and which, like adjectives, must always be followed by some noun.

The peculiarity of these participles consists in the relative form inherent in them, invariably referring to the noun which immediately follows them, and which is also the agent to the action denoted by them; thus, *wāni lōku*, the person that comes or will come; *wāti lōku*, the person that came; *sūḍāni nāju*, the country that is not or will not be seen; *ānu liḥni iḍḍu*, the house in which I dwell or will dwell.

If the relative participle of an active verb comes between two nouns and the first be the nominative case, it is the agent to the action denoted by the participle; and the noun following, in whatever case it may be, is the object effected by that action; thus, *ēanju vēpa manni kṛāḍi*, the tiger that he has

[1] In the Gumsur and Bōd dialect *āraṅgē*, instead of *ānaṅgā* is used; as, *gi-āraṅgē*, without having done.

killed; *īru sūḍa manni lōku*, the man that you have seen; *ēanju arsa manni lōku*, the man that he has called. But if the first noun be in the accusative case, it is the object affected by the action which the active participle denotes, and the following noun in whatever case it may be is agent thereto; as, *ēāni tinja manni kṛāḍi*, the tiger that has eaten him; *ēāni sūḍa mannanju*, the man that has seen him; *ēāni arsa manni lōku*, the man that has called him. If, independently of the agent and object, the relative inherent in an active participle refers to the instrument, place or other subordinate correlative to the action which it denotes, the agent is placed first in the nominative, then the object in the accusative, next the relative participle, and finally the instrument, place, or other correlative to which it refers; thus, *ānu kṛāḍini kāta manni kūḍē* (or *waha*), the sword with which (or the place in which) I killed the tiger; *īru sinḍa sitanju*, the man to whom you gave the cloth. In these examples *I* and *you* are the agents, and therefore in the nominative case, the *tiger* and *the cloth* are the objects, and therefore in the accusative, and *the sword, the place, and the man*, are subordinate correlatives referred to, and therefore placed immediately after the participle.

If the relative participle of a neuter verb stands between two nouns, the first must always be in the nominative case, because neuter verbs cannot govern the accusative, and it is always the agent to the action denoted by the participle, the noun following being merely the subordinate correlative thereto; thus, *ānu lohpa manni iḍḍu*, the house in which I am dwelling; *īru tāka manni pahāri*, the road in which you are walking; *ēanju kopki manni waha*, the place in which he is sitting; *īru dossa manni iḍḍu*, the house in which you had slept.

The foregoing and following examples will best explain the manner in which these participles supply, in construction, the cases of the relative pronouns and the mode in which they must be translated in English by corresponding prepositions.

Nom. *ēāni vespa manni kṛāḍi*, the tiger which has killed him; *mimma*[1] *sūḍa mannanju*, the man who has seen you.

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[1] *Mimma* is Chinna Kimeḍi dialect for *miṅgē*.

Gen. *pūṅga siḍāni mrānu*, the tree of which there are no flowers; *kuḍḍu vriṅgini iḍḍu*, the house of which the wall is inclined.

Dat. *ēanju wāja manni iḍḍu*, the house to which he is come.

Acc. *ēanju vespa manni kṛāḍi*, the tiger which he has killed; *īru sūḍa mannanju*, the man whom you have seen.

Abl. *ānu mrānu krāsa manni kūḍē*, the knife with which I have cut down the tree.

Loc. *ānu ḍōsassi iḍḍu*, the house in which I had slept.

The relative participle, by affixing *āri*, has often the same signification as a noun; as, *sināri neggāri*, the act of giving is good.

Nouns denoting an agent may be formed from every verb by adding to the relative participles, either affirmative or negative, the affix *anju* for the masculine and *āri* for feminine and neuter, in the singular; *āru* for masculine and *āwi* for feminine and neuter in the plural; thus, *vēnanju*, the man that beats or will beat; *vēnāri*, the woman or thing that beats or will beat; *paskinanju*, the man that kills or will kill; *paskināri*, the woman or thing that kills or will kill; *paskānanju*, the man that does not or will not kill; *paskànāri*, the woman or thing that does not or will not kill.

The particle *via*, added to the relative participles, means *while*, *when*, *at the time of;* as, *ānu embā-ki saṃnavia*, while or when I was going there; *ānu emba mannavia*, while or when I was there.

OTHER VERBAL FORMS.

There is no passive voice in the Kui language: it is, however, sometimes supplied by using the infinitive of any verb in conjunction with the verb *āwa,* to become; as, *giwa ātē,* it is done; *rūwa ātē,* it is ploughed; *tinwa ātē gina,* is the eating done, have finished your meal? but the use of this form is very rare.

To active roots sometimes the syllable *ta* is added, and then the personal terminations in the affirmative form are joined; as, *vestē,* I said, *vestātē,* I said. This form is slightly emphatic,—'yes, I did say.'

In the Kui language the word agreeing with the verb is always in the nominative case, and has generally the first place in the sentence; then follows the word denoting the object governed by the verb; next any inter mediate explanatory clause, and the verb itself closes the period; thus, *ānu ēāni ēra gimu īnji vestē,* I told him to do that thing; literally, I, him, that thing, do thou, saying, told.

PARTICLES.

Such words as *iddē*, now; *essēka*, when; *nenju*, to-day; *risi*, yesterday; *wiē*, to-morrow; *rohossi*, the day before yesterday, which we call adverbs in the English language, are declined with some or all the cases of nouns.

Innāḍiki means *why ?* and is of very extensive use in the language; as, *āwanju innāḍiki wātenju*, why did he come?

The particle *nē* is used to express emphasis: its most common use is with adverbs; as, *emba-nē massenju*, he was in the very same place.

Gapsi koksi means 'more or less'; *dinā dinā*, always; *uttē salmu*, go quickly; *idērē giēnu*, hereafter I shall not do; *ūjēnē īnu nēāti*, truly thou art a good man.

The words *senḍo* and *kuiṭi*, above; *nēḍē*, below; *maddē*, in the middle; and some others require the preceding noun to be inflected; as, *ērāni senḍo mannē*, it is above that.

Tāri, a postposition meaning *of*, seems to be a composition of *ta* and *āri*; it is used in cases such as the following:—as, *senḍo-tāri*, of the upper one; *maddē-tāri*, of the middle one; *ōḍū-tāri*, of the last one. *E. g.*, *ōḍū-tāri mrānu*, the last of the trees. See also comparison of adjectives.

The idea of *without* is indicated by the negative verb substantive, as in *dābonga siḍētē sassēka*, if you go without money.

There seem to be but two conjunctions —*eṅga*, and; *gē*, but.

The particle *gina* (let us do) is added to the end of the concluding verb of a sentence in order to give it an interrogative turn; as, *īnu gidi gina*, wilt thou do (it)? A milder interrogative is formed by suffixing *go*, as in *īnu sajjigo*, will you go? (as an invitation); *īnu wādigo*, will you come? *i.e.*, don't forget to come.

When a speaker relates what another has said, he does not, as in English, use the infinitive mood, but repeats the words of the original speaker, adding *īnji* (the present verbal participle of the verb *īn*, to say); thus, *he told me to go* would be rendered in the Kui language *sālmu īnji vestenju*; literally, go thou, saying, he said. Thus also in the sentence *srāsui vēmu*

īnji vestenju, he told (me) to kill the snake; literally, snake beat thou, saying, he said; *īnji* is used, in like manner, when we address to a second person an order to be delivered to a third; thus, *tell him to send*, would be rendered *paṇḍāmu īnji vesmu;* literally, send thou, saying, say.

The interjections of the most common occurrence are *aigō* or *aikē*, alas! *ālē*, all right!

DIALECTIC VARIATIONS.

In conclusion it may not be amiss to notice some of the peculiarities which exist in the Chinna Kimeḍi dialect. The letter *ḍ* of the Bōd and Gumsur dialect is universally changed to *l*; *s* is sometimes changed to *ḍ*. In some places the personal terminations of verbs, *di* and *du*, are sometimes changed to *ri* and *ru*. *Nanna*, me ; *ninna*, thee ; *mamma*, us ; and *mimma*, you, are commonly used instead of the corresponding Bōd and Gumsur accusatives—*naṅgē*, *nīṅgē*, *maṅgē*, and *mīṅgē*.

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